1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

402 ' machines ' known in Hunza, and the mechanism of all three is so simple that parts can be replaced, repairs or adjustments effected, by any intelligent child—and we met no *un*intelligent Hunza child.

286 Anyone desirous of doing so can acquire a weaver's skill, and in our village of some 200 families there were seven or eight expert weavers. The loom-pit is a hole in the ground, 2 feet wide and deep and 2 feet 4 inches from back to front, with a stone bench at the back. Two horizontal poles balanced on stones a couple of feet above the ground at either side carry the heddles, etc. Here the weaver sets up his home-made loom of ingeniously simple construction worked by four treadles in the bottom of his pit. While he works, the owners of the wool sit by and wind his bobbins. A skilful weaver can make the nine yards of narrow homespun required for a man's cloak in a day and a half. The loom-pit occupies fully half the width of the ' street ' and when being used forms the centre of a shifting group of cheerfully gossiping passers-by.

Goat's hair is woven on an even simpler upright frame, a forked piece of tree supplying the single shed required.

322 Turning is a rarer accomplishment than weaving, and our village boasted only one lathe-master. Like the loom the lathe is set up in a pit. The person desiring a bowl supplies the necessary rough-hewn block of wood (apricot or vine root preferred) and the motive power required to turn the horizontal bar, on to one end of which the wood is spiked. The turner crouches alongside with a selection of small curved chisels which he rests on an adjustable tripod to steady his hand (PLATE IV).

415 There is no room to tell of all the simple yet ingenious household utensils which the Hunzukuts conjure from the scanty resources
● 411 at their disposal: the spliced wooden bow faced with plates of ibex
322 horn and beautifully curved; the boys' catapult bow with double string of horse sinew, for scaring birds; the double-chambered wool-container made of rowan bark; the small vessel like an ash-tray which steadies the woman's rotating spindle and is moulded from the refuse of the apricot kernels left after the oil has been expressed. Not a
372 shred of anything is wasted in Hunza. What cannot be eaten or turned
132 to use—even the shell of the apricot kernel—is gratefully seized on as fuel for the pitifully small fire that cooks the bread and vegetables. Fires for mere heating are an undreamt of luxury. Hence the draught-proof house is essential, for at 7–8,000 feet, with snow mountains all round and a temperature of 19° Fahrenheit, the ' Great Cold ' is

THE FIRST OF THE HARVEST

it to be ground. But "Starvation Springtime" was still ruling the land, and we noticed the children looking very thin and peaky, and a few with sores on their faces—hunger sores. We had often remarked on the complete absence of skin diseases amongst these cleanly folk, and the hunger sores rapidly disappeared with the coming of more food.

The opening of June saw weeding being very intensively carried out, not only for the sake of the growing crops, but for the weeds' own sake; those which were dubbed "crows' vegetables" were thrown to the sheep and goats, while sorrel and the like found their way into the family cooking-pot. Irrigation questions were now serious, for the crops must not be starved of water at the critical moment, and we used to meet bands of Aliábádkuts armed with shovels walking out the eight or more miles to the highest point of the Dála to guard and govern the controlling sluices. The potatoes were now beginning to flower and the mulberries to show signs of ripening, and the air was rent by shrill boy and girl noises designed to scare the birds off the mulberry trees. Every boy was armed with his catapult bow, made and strung of course by his own hands. I asked Yaman how many birds he had killed with his little stones: "Seventy-two, so far this season, Mother, but I'll get lots more." "What do you do with them?" "Oh, I take them home and put them in the pot, but there's not much meat on them." Our first impression of Hunza had been that, except for magpies, it was an entirely birdless land; this was a mistake. Migratory birds came in flocks at various seasons when any sort of likely food was going. Their various species I was not ornithologist enough to know; to me, as to A. J. Balfour, each was just "an average small bird," and the Hunza terminology was no great help to identification, for they were known as "mulberry birds," "barley birds," or the like, according to which crop they threatened. We now also for the first time saw shorn goats. Whereas the Hunza sheep are robbed of their wool just whenever wool is needed, so that you never see a really generous-looking ample fleece, the goats are shorn only once a year, in early summer. If you think of it, goat's hair would be too wiry to spin at all unless it were a decent length.

[At the end of may -- Analyst]

zvl nɛ daiyʌm I have come after searching every place. QUB. 000

zvlǝm, zvlʊm, y oppression, tyranny, injustice compulsion. — *zvlʊm ɛtʌs* to practise oppression, etc. *zvlʊm ɛtʌsʌn bai.i* he is a tyrant, oppressor. *zvlǝm nɛ dʊmʊtsu.in* bring her by force. 24.13. *gʊniki.eŋ* (y pl.) *zvlǝm ɛ'timi* he perpetrated evil injustices. 92.29. Ar. Prs.

zvlǝmgaʌr, zvlǝmkɪš, oppressive, tyrannical, cruel. (Ar.) Prs.

zʊpʊr -ɪšo x woodcock.

zʊrzʊr, zʊzʊr slight feeling of chill from fever, H. *bʊxaʌrsɛ bʌdʌnmɪ thʊŋri sǝrdi ma'lʊm hʊna*. IUB. shivering, shuddering. QUB. — *th'ʌtinɛ zʊzʊr imai.i bai.i* he is shivering with cold. QUB.

(Diminutive of *zʌzǝr, zǝrzǝr*).

Ž, ž.

(See also *j* and *j*).

žaʌlimiŋ thin membrane on the outside of meat.

žaʌo shouting, outcry. — *žaʌo qyuʌ ɛčʊmɛ* making an outcry and shouting out. 284.23.

žaʌš v. *jaʌš*.

žʌčiʌl, jʌčiʌr sg. & pl., d.pl. *-ints, -ɪšo* x thistle.

(Cp. Sh. *čʌčiʌr*, Kho. *čʌnčiʌr*).

žʌḍ'au mʌnaʌs IYB to remain thin and watery (of a thing when cooked).

žʌk v. 2. *jʌk*.

žʌkʊn v. *jʌkʊn*.

žʌlimiŋ beard (of goat).

(Not known to QUB. Cp. however Sh. *jʌli*, (markhor's) beard.

žʌmɛ, jʌmɛ, pl. *žʌmɛŋ, -ʌŋ, -iŋ*, y bow (archery). 411

Bows are now obsolete for game

• 411 shooting, but a few are kept in Hunza and Nagir for ceremonial occasions, when they are used for shooting with at marks from horseback. V. text No. 35. They are composite being made of a foundation of juniper wood covered with strips of ibex-horn and sinews.

000 *ʒʌmeʂṭe bṛšaiyʌs*, or, *čʌp ʂtʌs* to shoot with a bow. *ʒʌmer hunṭs wʌši.ʌs* to put an arrow to the bow. *ʒʌmɨ tʌskʌrs* to draw a bow. V. s.v. *tʌskʌrs*. 2. *ʒʌmɨ čhukʊs* bowstring. *.ɨ.iski.ɨ ʒʌmʌŋ bišʌmʌn* the three of them shot with their bows. 380.22. *ʒʌmeʂṭe . . . ɨsɨ g'iri dɨlimi* he hit the ibex with the arrow. 148.5. *ʒʌmer hunṭs nyu.ɨšin ɨsɨ khʌṭɨ yuṭiʌr bišʌmi* putting an arrow to the bow he shot at the leg of the bed. 260.11. Cp. 148.16, 260.14. *Krʊʊrɨ ʒʌmɨ . . . tʌskuʊmʌn* they drew Kiser's bow. 170.5. Cp. 152.13, 168.20, 170.11,15, 172.5.

It occurs with the suffix *-ʌk*, *-k*; the meaning being perhaps "a shot with a bow".

jʌmɨk dɨli shoot (him) with the bow. 146.10. *jʌmɨkʌṭe . . ɨsɨ tʌlʊr bɨšʌmi* he shot with his bow at the pigeon. 148.7. Cp. 152.11 ff., 156.5, 170.20, 172.7.

ʒʌn *-*ʌtʌs* to bite (of a horse), to snap at. — *hʌɣʊrɨ ʒʌn ʊrtimi, goʊči* the horse bit me, it will bite thee. *ʒʌn oʊtʌs hʌɣʊrʌn bi* it is a biting horse.

(Cp. Sh. *ʒʌn, jʌn, aṭoʊrki* (of an horse, dog) to bite).

ʒʌŋ -ičʌŋ y official post, post of headman of village, H. *'ohda, lambʊrdaʊri* — *ʒʌŋ fɨrmi* he obtained, held, th•

"We were up betimes on December 23rd, and proceeded to rummage all the nooks and corners of the deserted palace. We had heard that the treasures of many a pillaged caravan . . . were stored here, so the search was an exciting one. The tribesmen had been informed that, provided they gave up their arms, their property would be respected by us. . . But the possessions of the fugitive Thum were declared to be forfeited, so we set to work to collect together all the valuables that were to be found in the place, individual looting being of course forbidden. . . . We were informed that the Thum had made all his preparations for flight long before his defeat at Nilt, and . . . had carried off the bulk of his wealth with him across the Hindoo Koosh. . . . Still, they had not taken all, and we raked together a curious and miscellaneous collection of odds and ends scattered about and secreted away in the various chambers and cellars."

On two sides this mighty fortress (and it is a mighty fortress for that part of the world) is protected by abysses.

As the views of the mountains and the surrounding country from the balconies were unrivaled, I took many colored photographs and with each click of the shutter I hoped for the best.

I noticed a marvelous old firing piece, gun or matchlock. I don't know how to describe these things as I am not very familiar with firearms. However, I found out that this was a genuine treasure and was almost as old as the fort itself.

It was a most unusual firing piece. By actual measurement it was 6 feet long, elegantly and extravagantly decorated with silver and gold, and bore the inscription "946 A.H."

What had evidently been an old calendar portray-

8:Clark N-5 (1948-1951) 1963 AV7 Burusho AV7
Hunza

[P.45]

585
291
411
714

[612]

Circumcision of wedding ceremony is enjoyed exclusively by male participants and spectators. Segregation of the sexes prohibits women, including bride, from viewing ceremony. On many public occasions, women hold a separate gathering.

1: Letter L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV7

little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Pareshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "sam-denn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from the opposite Hunza.

* "Powder" is called "Jebati" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantzil. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3
Burusho AV7

D 526 Rustem Ali who, like a famous player of the same name at Mardo, was passionately fond of the game, and had been thrown from his horse. The place of meeting near Astor is called the Eedgah. The game is called TOPE in Astor, and the grounds for playing it are called SHAJARAN. At D [177] Gilgit the game is called BULÁ, and the place SHAWARAN. The latter names are evidently of Tibetan origin.

B [526] The people are also very fond of target practice, shooting with bows, which they use dexterously but in which they D 224 do not excel the people of Nagyr and Hunza. Game is much stalked during the winter. At Astor any game shot on the three principal hills—*Tshhamô*, a high hill opposite the fort, *Demídeldên* and *Tshólokot*—belong to the Nawab of Astor—the sportsman receiving only the head, legs and a haunch—or to his representative, then the Tahsildar Munshi Rozi Khan. At Gilgit everybody claims what he may have shot, but it is customary for the Nawab to receive some share of it. Men are especially appointed to watch and track game, and when they discover their whereabouts notice is sent to the villages from which parties issue, accompanied by musicians, and surround the game. Early in the morning, when the "Lóhe" dawns, the musicians begin to play and a great noise is made which frightens the game into the several directions where the sportsmen are placed.

D 411 The guns are matchlocks and are called in Gilgiti "*turmàk*" and in Astór "tumák." At Gilgit they manu- B 411 facture the guns themselves or receive them from Badakhshan. The balls have only a slight coating of lead, the inside generally being a little stone. The people of Hunza and Nagyr invariably place their guns on little wooden pegs which are permanently fixed to the gun and are called "Dugazá." The guns are much lighter than those manufactured elsewhere, much shorter and carry much smaller bullets than the matchlock of the Maharajah's troops. They carry very much farther than any native Indian gun and are fired with almost unerring accuracy. For "small shot"

Barnsley A v 7

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[facing p. 113]

Rdd Riddulph G-3 (1873-1878) 1880 AVJ Afghanistan AVJ
4 AVJ Dard
Burushe AVJ

241 covered with orchards of fruit trees. The cultivation is extremely good, and fruit of all kinds grows in abundance.

771 Mahommedanism sits but loosely on the Hunza people, who make no secret of their preference for easy-going tenets. Though professing to be Maulais, they are disowned by their own Pirs, who refuse to visit the country, and no contributions are sent by them to their spiritual chief. They are great wine-drinkers, and are reproached by their neighbours for their readiness to eat unorthodox food,[1] and for the immo-
411 rality of their women. Firearms are scarce, and bows and arrows are still not quite obsolete.

564 The people of Hunza and Nager belong to the caste called Yeshkun by the Shins, but amongst themselves known
142 as Boorish. They differ slightly in appearance, the Nager people apparently showing an infusion of Tartar blood, derived, no doubt, from their Iskardo neighbours. The Hunza people, who are a somewhat taller race, have finer features and are distinguished for being more deliberate and less
197 vivacious in their actions. The language, called Boorishki or Boorishaski, is identical in both states; the Hunza pronunciation being rather more broad and drawling than that of Nager. This language was first published by Dr. Leitner. All their songs, however, are in Shina,—a language which is supposed to lend itself more readily to poetry,—and Shina songs are sung by men who do not understand a word of that language.

576 Both Thums are still addressed as Soori, as a title of respect. This appears to be the same as *Sri*, an appellation of Lakshmi, the Hindoo goddess of wealth, commonly prefixed to the names of Hindoo princes in India, to denote their honour and prosperity. The Thum's wives are styled "*gánish*," which is almost identical with the original Sanscrit word for mother,
231 and their sons are called "*gushpoor*." In cutting the throat of an animal for food, the people of Hunza make a practice of turning it towards the Thum's abode, even when many miles distant, instead of in the orthodox direction of Mecca.

712 Every village, according to its size, possesses one or more
361 forts, sufficient to give shelter to the whole population. These are built of sun-dried bricks, with walls 15 feet high, and square towers at intervals of 20 yards. At night the whole population takes refuge within the walls. Similar forts exist in Gilgit, but under Cashmere rule they have fallen into disuse.

000 In Hunza there is a tradition preserved of the occurrence

[1] Animals not slaughtered according to the manner prescribed by Mahommedan law.

D 411
Bi 411
Bo 411

Biddulph G-3 (1879-1878) 1880 AV3 Dard AV 3
Balti AV 2
Burusho AV 7

1. BATTLE AXE OF BADAKSHAN, INLAID WITH SILVER.
2. HUNZA, NAGAR, AND GILGIT BATTLE AXE.
3. BALTISTAN BATTLE AXE.
4. CHITRAL BATTLE AXE
5. BATTLE AXE OF THE INDUS VALLEY BELOW SAZIN.
6. BATTLE AXE OF THE KALASH KAFFIRS.
7. BALTISTAN BATTLE AXE (KHURMANG).
8. DAGGER OF THE SIAH-POSH KAFFIRS.

[facing p. 91]